

THE
RÁMÁYAN OF VÁLMÍKÍ

TRANSLATED INTO ENGLISH VERSE

BY

John Evelyn B. M. A.
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Liberator 1663
Date of Birth

RALPH T. H. GRIFFITH, M. A., C. I. E.

FORMER PRINCIPAL OF THE BENARES COLLEGE, AND LATE DIRECTOR
PUBLIC INSTRUCTION N. W. P. AND OUDH.

With a memoir by M. N. Vankataswami, M. R. A. S

BENARES

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A Memoir of Ralph T. H. Griffith, M.A., C.I.E.

Ralph Thomas Hotchkin Griffith, the translator of the immortal work of Valmiki, first saw the light at Corsley in Wiltshire on the 25th May, 1826. His father was the Rev. Robert Clavey Griffith, rector of Corsley (1815-1824) and of Fifield Bavant, also in Wiltshire (1825-1844) and his mother was Mary Elizabeth Adderly, daughter of Ralph Hotchkin of Uppingham Hall. Griffith was first educated at Westminster School and then at Uppingham from whence he proceeded with an exhibition to Queen's College, Oxford, where he graduated B.A. in 1846 and M.A. in 1849. While at Oxford he was the pupil of the Orientalist Horace Hayman Wilson, and here gaining the Bodan scholarship, he continued the study of Sanskrit to the end of his long life. Before leaving for India in 1853, where he was appointed in the Educational Department and given the post of Professor of English Literature in the Sanskrit College at Benares, he held the appointment in his native country as an Assistant Master at Marlborough College, for four years, after which his services were confined to India; which country he evidently adopted for he saw his father-land no more, his bones being laid at Kotaghiri, one of the picturesque sanatoria in India, having an altitude of 7000 feet.

The Sanskrit College at Benares is an old institution as old, as the Calcutta Sanskrit College (its age being 100 years) and in unison with the sacredness of the place and its people composed largely of Pandits, arguing on metaphysical questions it began, like its sister institution as a Sanskrit Institution and it was only in later times—and that too 70 years ago—an English Department was added to it under its principal Dr. James Robert Ballantyne, the versatile scholar. The Benares College rose to eminence and it was one of the colleges that held its own in the pre-university days and in the days when the Department of Public Instruction was not created, its only rival for the imparting of higher education in Upper India was the Agra College. Here for 6 years Griffith carried on his professorial duties with success, his forte lay in teaching English poetry and he had the honour, besides, of being the colleague of that eminent Scottish pedagogue already named. Him he succeeded, on his retirement in 1861, as the principal of the College, which position he held with conspicuous ability for 17 years, Government itself holding him in high esteem finding him a successful administrator and teacher and acceding to his request in naming the College as Queen's College, after his own college at Oxford and, of course, after our Queen-Empress Victoria, the Gool. In 1876 he became the Director of Public Instruction, retiring in 1885, Government granting him a special pension and conferring on him the title of C. I. E. While Principal, his ambition was that his students should show superior culture and scholarship coupled with character, and his ambition was more than realized for his students held high positions in the state with great credit to themselves and to the college which produced them, and while attached to the college, apart from his life's work, which will be noticed later, he gave a direct impetus to the study of Sanskrit by founding in 1866 "The Pandit," a monthly journal of the college devoted to Sanskritic studies, editing it himself for 8 years and giving to the world no less than 40 vols.

He had, however, a very great love for India, and though his preoccupation was with the West, he nevertheless remained the most忠實的學生 of Indian literature, and for a short time he studied the Vedas, he it was in their humours, frank and whimsical, and pure, in the Kharosthi College to perpetuate the memory of his friend, the great poet Mathurabha Shyama Pandit Adityaram Bhattacharya M. A. presented a large sized plate in a painting by C. M. Wood which is now in the Calcutta Library. Moreover, he had a deep regard for the national hero, which made him incline to him in the East and West, and which he put into practice in writing animal and garden poems in the histories of India in his generous and liberal book as a man and as an official. Griffith in reality, had the true spirit of the scholar in being unprejudiced with his studies, he was clear from the beginning of his Indian career from the fact, that throughout the Indian history he worked tenaciously in his sphere without being distract ed in the least from the desire and tumult that surrounded him in his life's work: —

For nearly 50 years Griffith interpreted the East to the West by means of his masterly and propulsive translations of Sanskrit poetical and prose, epic and lyrical. He began his studies at Mithi-ranga's College publishing "Specimens of old Indian Poetry" (1852) being translated in the first volume from the Vishakhanta and Narayana Suta Kalidas, Nimbukalpa—an extract in blank verse and also a translation of that of Kalidasa, greatest of Indian poets "Kumar-Sandesh" (Birth of the War-god, 1852, 2nd Edition 1870, 3rd Edition, A. Shahab 1912), "Stories from the Puranas" (1855, All-dubbad 1872) and then the Mahabharata, the translation of the whole epic, the Bhagavata in rhythmic two syllable couplets occasionally varied by other metres in 2 vols. 1870-75, 2nd Edition in 3 vols. and the person, large typed edition; and "Kavya and Sabda", a translation of Sanskrit poems from the Persian (1858). And then, after retirement, there followed from Kolapuri, perched on a spur of the Deccan hills, the sacred books of the Hindus, the Vedas (as distinguished from the books of the classical Sanskrit literature that preceded). "The Rig-veda or Veda of Hymns, is a name translation under the name of "The Hymns of Rig-veda" or Hymns representing the higher religion of the Indo-aryans, with a popular commentary in Sanskrit (Baroda 1880-82, 2nd edition 2 Vols. 1882-97), the Hymns of the Sama-Veda or Veda of chants executed with the Sama-rumti (Baroda 1883), the Hymns of the Atharva-Veda or Veda mainly consisting of magical spells (Baroda 2 Vol. 1883-86), and the Texts of White Yajur-Veda or Sacrifical Veda (Baroda 1883). This was the last work published; he had done much for India though he had done nothing for the German and Latin countries whose language and literature he was highly proficient in as well. After that Griffith, being well-advanced in years, there remained but a decade to close his life (he died on 7th November, 1905), seems to have done nothing except enjoy the salubrious climate of the place and the sublimed scenery of the sylvan wilds covered with spontaneous growth of flower, fruit, fern and shrub with the added beauty of nature's brief intervals of the soft luminous rays of the tropical moon falling on the whole landscape; interesting

one of the long stand friends of garlands abounding in flower of all kinds
and of every age of which he was an enthusiast alike as much as of their relation
Poetry and well he might have excelled in all sincerity and truth. Creator's heir the son,
the world's depository of old is mine.

Though he lies in a different clime and more than 8000 miles away from his home, Griffith
lives in both the continents. His name will remain so long as the sun and the moon endure and
the English language exists. It is as imperishable as that of Valmiki, the bard of India
whose master-piece he rendered into superb verse, imperishable as that of the Shakespeare
of India whose work, the *Kumar-Sambhava*, he translated, imperishable as that of the
authors of the old Vedas whose work he Englished. His name will be cherished by the English
knowing Hindu in his home, the Englishman in his mother country and the Colonies beyond the
seas, to the end of time. We may fittingly conclude this memoir by quoting the criticism on
his poetry by Professor A. A. Macdonell Ph. D.

"In the translation (of Sanskrit works presented to the world) Griffith abandoned rhyme
and rendered each verse by one syllabically harmonising with the original and generally
divided into corresponding hemistiches. Griffith's command of poetical diction enabled him
to reproduce the form and spirit of the ancient hymns better than by means of prose or of
rhyming verse. His method of interpretation is eclectic; it follows partly the mediæval commen-
tators, partly the researches of western scholars supplemented by investigations of his own.
His renderings cannot be considered authoritative but they are the only versions that present
the general spirit of the ancient hymns to the English reader in an attractive garb. Thus
Griffith was not only the most voluminous but also the best translator of ancient Indian
poetry that Great Britain has yet produced."

THE HERMITAGE,
HYDERABAD DECCAN,
DASERA DAY,
28th September, 1914.

M. N. VENKATASWAMI, M. R. A. S.

NOTE.

a is pronounced like a in fun.
a like a in father.
e like a in fate.
i like i in fill.
i like ee in feel.
u like u in full.

ú is pronounced like u in flute.
ai like i in fire.
au like ou in foul.
y is a consonant only.
é is pronounced nearly as sh.



Page	Column	Line	For	Read	Page	Column	Line	For
6	1	14	down	down	136	1	30	romise
9	2	32	-entertained	entertained	137	"	38	Heavenwor
11	1 note 4	improvvisa-	tore	improvissatore	140	2	4	blee
					143	"	30	following
14	1	23	neat.	neat,	159	"	28	fail
16	"	26	Taansmitter	Transmitter	182	"	41	for
22	"	26	obdient	obedient to	186	1	12	he
24	"	39	though	through	209	2 note	24	willoughbu
29	"	36	words	worlds	230	1	43	found and
31	"	12	from	form	233	"	36	our
32	2	27	died	did	241	2	23	is a
34	1 note 1	Vibhāndak	1 Vibhāndak	242	1 note 10	Magnifera		
37	1	33	amrit ¹	amrit ³				
"	1 note 1	1 This saint	This saint	"	"	20	1 Vidyā-	
"	"	2 The son	1 The son				dbaris	
"	"	3 At the	2 At the	252	2	17	crowned.	
"	"	9 The Indian	3 The Indian	254	1	26	crowd.	
38	1 After 3	add—A holy rite employs	me now.	256	2	11	go	
				267	1	9	high-souled	
38	2	31	sense	senses	"	"	27	followers
39	"	7	height	light	280	2	42	.hast
51	"	32	Sona's	Sona's ¹	290	1	18	In
53	"	38	speed.	speed,	"	2	12	sings
60	1 note 1	Garud	1 Garud	298	1	29	sky.	
66	"	14	'And	3 'And	303	"	35	pressed.
80	1 after 6	read—No other hope or	way I see:	304	2	23	sped	
				305	1	4	to hand	
82	1 note 9	Indra	India	309	2	8	fight.	
93	1	31	drawn	dawn	310	1	14	fled
20	" before 1 add .—	To Rāma's palace flew, And all who lived the royal road, Or thronged the prince's rich abode, Rejoiced as near he drew. And with delight his bosom swelled As onward still his course he held Through many a sumptuous court Lake Indras palace nobly made, Where peacocks revelled in the shade, And beasts of silvan sort, Through many a hall and chamber wide, That with Kailāsa's splendour vied, Or mansions of the Blest, While Rāma's friends, beloved and tried, Before his coming stepped aside, Still on Sumantra pressed. He reached the chamber door, where stood Around his followers young and good,		311	2	1	eare	
				317	1	11	stremes	
				321	"	4	lankā's	
				323	2	1	XXIV	
				325	1	34	Bālakhiliya	
				329	2	48	thee	
				331	1	43	all	
				349	2	10	te	
				350	1	37	eye.	
				351	"	30	could	
				359	"	34	sleep	
				361	2	7	from	
				"	"	8	come	
				366	"	17	faithfull	
				"	"	33	fiends	
				367	1	1	My	
				369	"	32	Whit	
				370	2	8	revished	
				372	1	12	sky	

For	Read	Page	Column	Line	For	Read
th	the	450	1	25	towerings	towering
slate	stay	"	2	18	spleandours	splendours
Lurd-voiced	Loud-voiced	"	2note	9	Válakhlyas	Válakhlyas
haxe	have	"	"	10	chumb	thumb
Matang's	Matanga's	452	1	25	profuse.	profuse
father	farther	"	2	41	crime	crime
Cassias ¹	Cassias ²	453	2note	11	the the	the
gloom	gloom.	"	"	21	Vishnu,	Vishnu
galles	gales	454	1	13	high soul-	high-souled
or peafow	of peafowl	"	"	"	lord	lord
Ráma	Ráma	455	1note	2	soa	son
Hanúmán, ¹	Hanúmán, ³	"	2note	14	als	also
Book III.	Book IV.	460	2	34	groun	ground
deem.	deem,	465	2note	8	made	made
gold.	gold	467	2	27	yore	of yore
true.	true,	468	1	9	sage.	sage
Rishymúka's	Rishyamúka's	"	2	1	qlent	blent
add—In the same spirit		470	"	39	Uishnu	Vishnu
ε ετειναν τον δαρ' ύποδρα		473	1	41	we.	we,
παμει-Βομενος προσεφη, &c		"	2note	8	agan	again
Rishymúka's	Rishyamúka's	474	Headline		Book IV.	Book V.
Vanar	Vánar	475	"		Canto LIX.	Canto I.
rever	revere	"	2note	1	She	I She
fiends	friends	476	Headline		Book IV.	Book V.
Laksman	Lakshman	"	2note	1	if	is
tiation,"	tradition."	477	2	20	Een	E'en
GORESIO, GORRESIO,		482	Headline		Book IV.	Book V.
oft	of	"	2	7	sendal's	sandal's
enmiy	enmity	483	1	2	BENQUET	BANQUET
blots	bolts	483	2	29	trees tread	tread
viewed.	viewed	486	1	15	woded	wooed
course	curse	487	2	21	het	her
n	in	489	1	20	husband's	husband's
seems to	seems to point	490	2	21	ulastya	Pulastya
	to				Psprang	spring
idifient	different	491	1	27	inhis	in his
Manu	Manú	"	2	44	kness	knees
fatherg ave	father gave	493	1	4	ot	of
councilor	councilor	494	"	22	take	talk
demons's	demon's	496	"	9	steadifast	steadfast
Ashádha	Ashádha	"	2	35	sing	sign
Praustha-	Praushtha-	499	"	7	Phen	When
pada	pada	506	1	1	hare	here
Asháda	Ashádha	503	"	31	Asroars	As roars
south	south,	515	"	32	Omit Line 32 And clomkmight,
bloomin g	blooming					
thewalls	the walls	526	"	5	Tha	The
iea ched	reached	531	2	37	an	as
brast	breast	536	1	40	to loid	to her lord
aman	a man	"	2	41	wodious	wondrous
Lot	Let	537	1	14	Canda	Chanda
impiou's	impious	541	"	38	Hishband	His hand
the	thee	543	"	39	hear	here
fo	of	551	2note	1	omited	omitted

Page	Column	Line	For	Read	Page	Column	Line	For	Read
551	2 note 3	3	victory	victory	589	34	thunderer	thunderer	Thunderer
555	1	33	secrets	secret	592	2 After	43	read—	
556	"	12	guardian	guardian		2	Yea, or the throne of Paradise,		
559	2	10	foeman	foeman		"	44	Yea	But
562	"	34	foe	foe	593	2 note 3	description	description	Description
"	" note 3	possessed	possessed	possessed	600	1	wild	her wild	
563	1	37	Thuse	Thus		"	36	slain, ¹	slain, ³
564	1	22	Laka's	Laka's	602	1	pastures	pastures	
"	2 note 4	Ravan	Ravan	Ravan	"	2	fainting	fainting	
566	1	37	battle	battle	606	"	hand	land	
"	2	35	wast	wast	9 Appendix	18	seen	seen by	
569	2	28	sacred	sacred	12	"	13	inevitably	inevitably
570	1	44	gain in	gain	13	"	20	entertain	entertain
572	"	4	haughty	haughty	19 Additional				
"	"	15	wit	with	notes	45	raises	which raises	
578	"	32	hand	hand,	26	"	7	Persians	Persians
580	2	19	host.	host	32	"	25	battle	battle.
582	"	8	my	of my	33	"	18	dangers'	dangers.'
583	"	18	eyes.	eyes ¹	"	"	22	com mentator	commentator
585	"	37	sovereing	sovereign	37	"	49 col.		
587	1 note 14	father	father,				2nd	nt oloois	not coils
"	2	20	glourious	glorious	50	"	2note 1 deen	been	
"	2 note 13	considered	considered	ablaze	57	"	36 a	at	
588	1	24	a blaze						



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